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LETTER FROM MARCUS CHENG

On May 9, 1960, the Rev. Marcus Cheng wrote a letter to one of his British friends regarding a book which he published in England back in 1949, "Lamps Aflame". He said that the Communist Government was demanding an accounting for every penny he received from the sale of that book, and so he was asking for a statement of the account. He apologizes for not using a typewriter, saying that his age (78) prevents him from using one well. The letter closes: "Please remember me to the many friends in the office. My wife joins me in hearty greetings. I remember you all. Yours in Christ, Marcus Cheng."

COMMUNIST CRITICISM OF EARLY MISSIONARIES

Chu Ch'ien-chih is a Chinese scholar who has written a number of works in which he apparently has tried to paint the 16th and 17th century Catholic missionaries in a moderately favorable light. First was a book entitled The Influences of Chinese Philosophy Upon Europe, then a magazine article "The Influences of Chinese Philosophy Upon European Philosophy in the 18th Century". These were criticized by some of his Communist colleagues, and in November 1959 he replied to them in an article in the magazine New Construction, entitled "Concerning the Problems of Evaluation of the Jesuits Who Came to China During the 16th and 17th Centuries". I have not seen this article, but an answer to it in the March 1960 New Construction was published by Wu En-p'u, and this was translated by the American Consulate in Hong Kong.

Chu's main point seems to have been that this activity took place before the era of a developed capitalistic imperialism, and therefore should not be condemned as an imperialistic tool. Mr. Wu replies that though capitalism at that period was indeed in a primitive state, still colonialism was in full sway, and the Jesuits were the tools of Portuguese colonialism, while the Augustinians, Dominicans and Franciscans that followed them were the tools of Spanish colonialism. "All the activities conducted by the missionaries who came to China were not merely loose, individual, religious activities but were aggressive, well organized, carefully planned activities executed under the orders of the rulers of the colonial nations."

Again, Mr. Chu attempted to whitewash the Jesuits by claiming that their real interest was scientific, not religious, and that in the field of science they did make a substantial contribution to China. Mr. Wu refutes this claim by an analysis of the books published in Chinese by the Jesuits during the 16th and 17th centuries. He says that the Ziccawei Library lists 402 works published by the Jesuits during that time, which can be grouped as follows:

Books directly preaching Christian doctrines	301
The Bible and Biblical doctrine	161

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.50; Overseas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

Church rules	89	
Church history and biography	51	
Books on Philosophy (mainly theology)		39
Books on general science		62

These figures are sufficient to show that Jesuit interest in science was minor.

This is the way Mr. Wu summarizes the Christian doctrine contained in the above books: "The world was created by God. God not only created the world but also created man. God is the master of the universe. Man must obey the will of God. The oppressed must obey the rule of their rulers so that they can go to heaven when they die. In heaven people will acquire real equality, ... and so on. Could the significance of all these thoughts be anything else but enslaving and paralyzing the Chinese people?"

He concludes by saying, "On the whole, the invasion of China by Christianity was a calamity for the Chinese people, as the sufferings of the Chinese people were doubled by the bondage and slavery of the religious mysticism of Christianity being overlaid on the foundation of the ideological rule of feudalistic despotism."

BEAR AND DRAGON

This is the title of a symposium published by the National Review, Inc., in cooperation with the American-Asian Educational Exchange, Inc., on relations between Moscow and Peking. (Price $1.00, from National Review, Dept.A, 150 East 35th Street, New York 16, N.Y.) The general tone of the symposium is set by its editor James Burnham in an introduction entitled Operation Will-o'-the-Wisp, the will-o'-the-wisp being the wishful thinking that leads to the supposition that there is any real rift between Moscow and Peking. The theme is then developed through eight essays by such scholars as David N. Rowe and Karl A. Wittfogel. One of the most interesting is the last one, on Disinformation, by Natalie Grant. She charges that "misinformation" has always been an important tool of Communist propaganda, and that many of the mistaken views current in the free world are due to a naive acceptance of this deliberate deception. The Institute of Pacific Relations is especially castigated in this connection, but apparently the problem of misinformation is also a very contemporary one, for she quotes Time of June 27, 1960, as saying, "Pravda charged that the Chinese leaders suffered from the same 'infantile sickness of leftism' that Lenin denounced..." and then comments categorically, "The truth is that Pravda has never charged this." She doesn't say how the sophisticated Time editors got deluded in that way.

I have the feeling that though the contributors have a valid point to make in warning us against overestimating the depth of the rift between Moscow and Peking, they are equally unrealistic in rejecting all the evidence for a real difference of opinion between these two centers of world communism.

ON TRANSFORMING INTELLECTUALS

Hsu Ping, Deputy Director of the United Front Work Department of the CCP Central Committee, on June 5 addressed the National Conference of Outstanding Workers in Education and Culture on the above subject. Most intellectuals come from the bourgeoisie and have the bourgeois point of view. They do not own any of the means of production, but they commit the sin of considering "their knowledge as their own property."

"Persuasion and education, criticism and self-criticism" - this formula constitutes the basic method of transformation for intellectuals. Specifically, the study of Mao Tse-tung's thinking and active participation in labor are the two methods by which intellectuals may divest themselves of the bourgeois point of view and become one with the masses.

MISSIONARY NEWS

Mrs. Walter W. Haskell (Disciples, Wuhu) died in Tucson, Arizona, on August 31. Mrs. Clarence W. Douglas (Presbyterian USA, Shanghai) died on November 14, 1960, at the age of 94. Arthur W. Billing (Methodist, Foochow) died on June 23, 1960. John Pilley (Methodist, Foochow) died on November 12, 1960 in Sarawak.

Checking back over The Millions for the past year, I find notices of the death of the following China Inland Mission missionaries: John Robertson Sinton (Shanghai) on July 31, 1960; Rev. D. W. Crofts (Kiensi, Kweichow) on June 13, 1960; Mrs. George K. Harris (Sining, Kansu) on June 15, 1960; Miss Maude Moler (Wenchow, Chekiang) on June 19, 1960; Miss Jessie P. Brooke (Shekichen, Honan) on July 19, 1960; Miss Francesca French (Kansu - her sister Evangeline's death on July 8 was reported in the October 17 Bulletin) on August 2, 1960; Miss D. M. Alderman (Shanghai) on August 2, 1960; Mrs. M. Hardman (Shanghai) on August 6, 1960; Miss Jeanette R. Cleveland (Chungking) on May 3, 1959; Miss E. M. Barber (Liangshan, Szechuan) on January 30, 1960; Mr. R. F. Harris (Chefoo) on February 13, 1960; Mr. E. J. Cooper (Hungtung, Shansi) on April 25, 1960; Mrs. A. Moore (Linmingkuan, Hopei) on January 8, 1960; Miss C. MacFarlane (Shanghai) on September 3, 1959; Dr. J. A. Anderson (Taichow, Chekiang) on July 2, 1959; Mrs. H. J. Mungeam (Luan, Shansi) on July 27, 1959. In addition there were the following names, which I have not been able to find in any of my missionary directories: Rev. R. L. Evans on March 24, 1960; Mrs. Charles Thomson on September 26, 1959; Mrs. W. T. Clark on August 12, 1959; Mrs. George H. Seville on January 3, 1960; Rev. J. Russell Howden on July 25, 1959.

The Rev. Paul J. Mackensen, Jr., formerly a missionary of the United Lutheran Church, arrived in New York on November 18. After a year of language study, he began missionary work in Tsingtao in 1949, the year the Communists took control. In 1950 he requested permission to leave, but was refused, and in March, 1952, was imprisoned on a charge of espionage. In 1955 he was transferred from Tsingtao to a prison in Shanghai, and in 1956 was taken, along with some other prisoners, on a 24-day, 3,000-mile trip to see the new China. In March 1957 he was released after serving a five year sentence, resigned his position as Lutheran missionary, and in September of that year became a teacher of English at the Shanghai Institute of Foreign Languages. His chief reason for returning, he said, was to see his parents. He added, "A person has to come home some time." His ordeal has apparently not sapped his strength, for he seems in excellent health.

The General Assembly of the Presbyterian Church of New Zealand passed recently a resolution reiterating its plea that the national government support recognition of Communist China and her admission to the United Nations in the interests of world peace. The Rev. O. Robinson, convener of the committee which prepared the resolution, said, "Only when men are brought face to face can real communication occur."

Rev. Bruce Copland, Associate General Secretary of the Presbyterian Church of Formosa, wrote on August 29 a letter of protest to Dr. Visser 't Hooft, General Secretary of the World Council of Churches, in regard to the action of the Central Committee at St. Andrews, as reported in our September 19 issue. He said, "If it is true as reported that the Central Committee of the World Council of Churches took an action advocating the admission of Communist China to the United Nations" (the action did not really go that far), "without consulting the Presbyterian Church of Formosa, the member church which is inevitably involved in this situation, then we are not only gravely concerned but deeply hurt that such an action would be taken without our knowledge, and without our having an opportunity to protest." The letter was published in the China Post of Taipeh on September 4.

CHURCH NEWS

The Millions for May reported that the CIM Lisu church in China, just across the border from Burma, had been liquidated. Bibles, hymnbooks and catechisms had all been burnt, and in some places the ashes had been mixed with rice wine and the church members forced to drink it, as a symbol that their connection with the church had been ended. These Lisu churches were in the Salween River valley.

Roman Catholic Bishop Peter Joseph Fan of Paoting was recently given a 15-year prison sentence. No details of the charges have been given, but in 1958 when he was arrested, he was charged with having excommunicated over a thousand Catholics who had joined the Patriotic Association.

A Roman Catholic communique from Hong Kong dated November 5 states that in Canton there are still ten priests not in prison and able to offer mass in the six churches or chapels of the

city. Attendance is about three fifths of what it was six years ago. Nine priests of Canton, including the bishop Dominic Tang, are in prison, and it is known that one or more of them have been deported to the north.

Ten priests of the Roman Catholic diocese of Swatow are in prison, and three of them have been sentenced to life imprisonment. From other areas we learn that Father Benedict Yao, condemned in 1954 to sixteen years imprisonment, died recently at the age of 37. Father James Wong died recently at the age of 50 in a work camp on the Tibetan border. Bishop Wang Mu-to of Luan-wa and Father Francis Chang have also died in prison. One Catholic layman undergoing "reform by labor" in Sinkiang managed to send a letter to Hong Kong, in which he said that some Catholics, unable to endure any longer, made a complete aboutface and were liberated. For the rest of us who do not wish to change, he said, "there is no hope. Patience. There is nothing to do except to restrain our tears."

However, even under such conditions there are some with a vital faith, as instanced in the following incident reported by Fides: "A priest who thought he was the only Catholic of a number of 'volunteers' who were condemned to forced labor began to whistle the melody of a Tantum Ergo. He soon noticed that another worker some distance away joined him. A third echoed them and in the evening they were a group."

GENERAL NEWS

Dr. L. C. Goodrich, Professor of Chinese Culture at Columbia University (and son of the Congregational missionary Chauncey Goodrich of the Blodget and Goodrich Hymnbook fame), is spending the academic year 1960-61 as a visiting professor at Canberra National University in Canberra, Australia.

Not only Western ideas, but even more specifically Christian concepts, are more widely current among non-Christian Chinese than many people realize. An interesting example of this is the appeal which the non-Christian Madame Lei Chen, wife of the editor recently jailed in Taipeh for "sedition", published on the day after his sentencing. After pointing out five irregularities in the procedure, she goes on to quote Lincoln, that "You can fool all the people part of the time, and part of the people all the time, but you can't fool all the people all the time. Then she concludes with this sentence, "As God (Shangti) is my witness, I know that my husband is innocent."

A recent article in the United Voice Weekly, a Chinese newspaper published in New York, compares Mao Tse-tung to Sung Chiang, one of the doughty heroes of "All Men Are Brothers". One of the points in this comparison of Mao with the bandit Sung is a similar tendency to self-glorification, and even to deification. And in making this point the writer quotes two short poems which he says have been current on the mainland. The first one comes from the early period of Communist rule, and is probably well known to many of our readers:

The east grows red,
Up comes the sun,
And in China appears Mao Tse-tung.

The second one is still more specific in its attribution of deity:

The clay p'u-sa (originally a bodhisatva, but commonly used to mean any idol) can't stand water,
The paper p'u-sa can't stand wind;
If you want to worship the true p'u-sa,
Come at once to worship Mao Tse-tung.

A modern rayon plant has been built with German help at Paoting, Hopei, and went into operation on July 1. It employs 2,000 workers. 50 German experts gave direction to the construction and initial operation of this plant.

A New York Times despatch from Hong Kong on November 16 reported on an interview which Edgar Snow had had with Premier Chou En-lai. In this interview Mr. Chou admitted that the grain production of 1960 was below both 1958 and 1959. He stated however that it was above the 185 million ton figure of 1957. The present official figures for 1958 and 1959 are 250 and 270 million tons respectively, though American economists consider both these figures too high.